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## H.P.B. AND OUR DUTY TO THE WORLD

H.P. Blavatsky — HPB, how little do we really know her! How judge that Saivic power with which she shattered the calcified mental and moral structure, the entrenched ignorance, the unchallenged hypocrisy of her day! How measure that Buddic intellectual-spiritual outpouring aimed at inaugurating a new "continent of thought"! She was indeed the Messianic Messenger for a cycle of some two thousand years. As so lucidly explained by G. de Purucker in his several writings, in a very special sense she performed an avataric work. "H.P. Blavatsky" *as such* will never return. But because of her that Force, that Power, that Wisdom, that played through her as chosen and willing instrument will be with us for the appointed Cycle of centuries. What a Work she wrought! And oh, how she suffered!

In this *Eclectic* we print a letter, revealing in its poignancy, which she wrote in 1886 to the Countess Constance Wachtmeister. It dwells on three main points: (1) the *modus operandi* of how the thought of the Masters is transferred through chela-amenuensis and elementals to selected recipient; (2) HPB's own unswerving and complete loyalty to her Teachers, and, coupled with that, the suspicion she drew upon herself even from closest friends when she had been *commanded to remain silent*, and then the pain and obloquy public mention of those Masters brought unrelentingly upon her. The only thing, HPB says, she can be reproached with is having used Master's name when occasion seemed to indicate it was for "the good of the Cause"; (3) finally, words which end her letter and bespeak the anguish of her heart: "It is my *heart's desire* to be rid for ever of any phenomena but my own mental and personal communication with Masters..."

No, we do not fully understand and really *know*. But we can give deeper, more penetrating, thought to the titanic Work she accomplished. If we are earnest students, searchers for Truth; if we are in the truest sense friends of the Humanity for which she labored so valiantly, we can go beyond the simple question, What have *we* gained in growth and vision through theosophic association and years of study of the Teaching HPB brought, to boldly challenge, *What therefor is due — not to ourselves, but to the world.*

Despite the shameless horrors of our day which obsessively claim immediate focus, and a world in overwhelming measure preferring darkness or shadow to the sunlight of Truth, let us inwardly bestir ourselves to greater alertness, greater responsiveness, to those shafts of light that here and there declare the dawn of a new Day. Let us ponder who HPB *really* was, probing those inner values revealed by her own devotion to Those whom she so faithfully served; and then with reverence reach out still farther

towards That which is beyond and beyond, aye towards that PRINCIPLE which we may speak of as the very Heart of BEING.

—W.E.S.

## THIS WIDER VIEW Henry T. Edge

Our intuitions are wiser than our minds; for we continue to make efforts and follow purposes, even though our professed belief affords no justification therefor. On the presumption that death ends all, or that death removes us for ever from the sphere of action, life is indeed a senseless enigma, and effort seems futile. But this error arises from the notion that our life is isolated both in space and time; whereas in truth it is neither. Personal separateness does not appertain to the real nature of man; we cannot act alone; we influence each other through invisible channels of communication; we are parts of a whole. Neither is our life isolated in time, but it is linked with other lives both past and to come, so that our present actions are at once consequences and causes, constituting a chapter in a history or a scene in a drama. What a new light all this would throw on the problems presented in any life, whether actual or as portrayed in fiction.

Maggie Tulliver is a typical case of a soul yearning after the realization of an ideal of love and beauty, but continually thwarted by various limitations in her own character...To represent such a struggle as being nothing more than the attempt to achieve some transient happiness, such as a happy marriage, is to perpetuate an anticlimax by making the goal altogether unworthy of the glorious strife. The drama is the unending drama of the human soul, not limited by such temporary experiences, not terminated by any goal within the reach of our poor conceptions. The gradual elimination of selfishness and all personal motives from the character is found to be essential to the realization of the idea; this is the lesson that is being taught and learned.

Under this wider view, old age and the death-bed are no longer terrible closing scenes, capping noble enterprises with an absurd and futile mockery; they are just as much stages and opportunities as any other part of the life.

The longer one has entertained the conviction of man's higher nature, the more readily does he resort to the consoling thought that, however troubled the outer experiences, the soul within is accomplishing its purposes; and that there is a foundation that cannot be shaken.

—Extract from "Maggie Tulliver", pp. 29-30, in *Mirrors of The Hidden Wisdom*, Point Loma Publications Study Series No. 7

## AND WE QUOTE...

### "Direct Light"

The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively; he could not err in his judgment, not withstanding all the sophisms suggested by cold reason, for he is illuminated. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

—H.P. Blavatsky, *Isis Unveiled*, I,306

### The Understanding Heart

The heart is the center of the spiritual-intellectual fluids which in conjunction with the mânasic âkâsa filling the skull and permeating the brain make the complete man and the perfect man when they are fully harmonized and unified. Oh, pray the gods to give an understanding heart, and make that prayer real in your lives by yourselves opening the way for the gods that give it. Then your lives will be full of guidance, full of reverence, and rich with peace. All blessings will be yours.

—G. de Purucker: *Wind of the Spirit*

### The New Era of Western Occultism

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil...

—William Q. Judge, 'The Closing Cycle', *Echoes of the Orient*, Vol. II, p.9

### Behind the Framework, the Actual Facts

What, in fact, is the Secret Doctrine, seemingly connected with the *Stanzas of Dzyan* through the title of H.P.B.'s book? It is the Eternal Wisdom underlying the teachings of all religions, the actual facts, of which we can never have more than interpretations unless we ourselves gain experience of them. For this reason it is secret. Every religion claims the Wisdom for its own; each tries to encompass it within the framework of a systematized expression; and each then claims for its interpretation a divine infallibility that can belong, not to any systematized interpretation, but only to the eternal and ineffable truth beyond all frameworks. Into these regions the mystics of all religions have adventured and have seen the one great light, but those who are concerned with the framework see only the differentiations of that light, the stained-glass windows of their particular sects.

If we wish to see that unitary light, the standard religious teachings can only take us to a certain point on our journey, the limits of the exoteric frameworks. Beyond that point the road enters a wild and dangerous country

where we can get no support from those organizations and precautions that society devises for its greater safety.

—Krishna Prem and Madhava Ashish: *Man, the Measure of All Things* (In the Stanzas of a Dzyan), pp.23-4

## "SEARCH & FIND" ADDITIONS

Students who have this Reference Index may wish to add the following words to their own copies. Future *Eclectics* will have more, all of which appeared in the *CFL Bulletin* (England) edited by Elsie Benjamin, the final additions appearing in its very last issue of October-November 1981. -Eds.

MANAS: Not the thinker, which is the egoic principle acting on mânasic plane. *All* principles are but phases of consciousness. SOP 508

MASSEY, C.C.: Every requisite for *student* of occultism, none for an Adept. ML 39

MASSEY, GERALD: biographical sketch BCW VIII 465-67

MATTER: (add) No dead in Nature, a fatal mistake by science SD I 507; (add) Theosophy rejects inorganic or lifeless MAN EV 174

MONAD: (add) One or many, excellently analyzed ECHOES 300-01

MONKEYS AND APES: Brought into being by man. Monkeys by sin of the mindless; later apes by conscious man. MAN EV 146 & 208

NIRVANA: means a vision of Reality SOP 663

ORIGEN: His particular doctrine of pre-existence not *exactly* the theosophical one (Important to remember this.) He was anathematized in 6th Century SOP 546

PATRIOTISM: in strong defence of JUDGE 356-7

PHYSICAL BODY: important because made of co-operation of higher faculties with forces of matter. HPB MYST 169

PRINCIPLES IN MAN: the 7 clearly defined. HPB MYST 171-2

RACES: Method of reproduction Races 1-5 MAN EV 305 *et seq.*

REBIRTH: Intervals between each immeasurably long ML 119

SALVATION: (Seek out your own); wrong translation of Gautama's last words. Should be: 'Find your way to Truth' SOP 501

SANKARÂCHÂRYA: His psychological apparatus supplied by Gautama 50 years after latter's death to remedy insufficiently adequate elaborations of Teachings of Gautama SOP 696

SCIENCE-TRUE: classification and establishment as actualities of facts of Nature MAN EV 41

SCIENTIFIC FORESHADOWINGS: by Theosophy, 15 points MAN EV 41-46

SKANDHAS: Man's psychological, mental, emotional and physical attributes MAN EV 286

SPIRITUAL PRIDE: Brings on stagnation ECHOES II 106

ŚIVA: last item should be: SD I 459 fn.

SHADOW: Enables Light to manifest itself, not evil. SD II 214

SUPERNATURAL: No sensible meaning to the word HPB MYST 120

SUN: (third entry should be SD I 580. Delete 634 & 605)

SWABHÂVA: Seated in the Âtma-Buddhi HPB MYST 173

TWIN SOULS: Idea very dangerous, fundamentally wrong SOP 677

X-QUANTITY OF LIFE FORCE: (Add p.576 to SOP entry: death comes when it is exhausted.)

## JULIAN, EMPEROR OF ROME

... Suddenly Constantius ordered Julian away from his friends and teachers and sent him under guard to Marcellum, an imperial estate near Mount Argaios in Cappadocia. There he had good teachers and great luxury, but he was permitted no companion his own age and was forbidden all travel. During his six years of isolation at Marcellum, Constans died, Constantius became sole emperor and married Julian's half-sister, and Julian learnt the causes of his father's murder. He secretly rejected Christianity and its institutions and embraced the more philosophical teaching of the neo-Platonic philosophers, an affirmation of the One, the theophany of which is an open-textured pantheon...

... After attending the lectures of Libanius at Nicomedia, Julian sought out Aidesios, the direct disciple of Iamblichus at Pergamum. Aidesios directed him to his own disciple Eusebios, who taught him that the soul gains its immortal source through the gradual awakening of the spiritual intellect. Having warned Julian of the sinister side of theurgy, he described how Maximus, "one of the older and more advanced students" of Aidesios, could animate statues and raise fire by invocation, and soon Julian set off for Ephesus to study under Maximus. Though such activity was strictly outlawed in the Empire, Maximus courageously taught Julian the *Chaldean Oracles* and the secret commentary of Iamblichus. While professing Christianity and studying in great secrecy, he sought and earned initiation by Maximus. The events in the crypt of Hekate-Cybele, the goddess whose hands held the torches of Divine Fire, remain a mystery, but this experience was the singular high point of Julian's life. For three years Julian studied ancient philosophy and theurgy while moving in public with Christian circumspection.

In Athens, Julian visited the Academy founded by Plato and the *Peripatus* where Aristotle had lectured. Secretly, he entered the Elueusinian Mysteries and emerged with the promise of spiritual rebirth and the potential for self-conscious immortality. These happiest of days for Julian were ended within a few months by an order for him to return to Milan. Once again, Eusebia intervened, this time to persuade the emperor that Julian's apolitical upbringing and scholarly interests deprived him of political support and disinclined him to imperial aspirations. Constantius was desperate, childless, and now threatened with war at both ends of the Empire. The sinister impulsiveness which drove him to slay real and imagined enemies now led him to make Julian Caesar with responsibility for protecting Gaul, Britain and Spain.

Julian was not pleased with an office the last five occupants of which had met the fate of his brother Gallus. The historian Ammianus Marcellinus wrote that Julian's only words at his coronation in A.D. 355 were from Homer: "Purple death and mighty fate overwhelmed him." But Julian had been close to death during his life, and he was unafraid...

For Julian, education involved nurturing the old values through a restoration of *paideia* and *humanitas*. Christianity had not produced any literature outside of the scriptures and polemical tracts, and it chiefly relied on classical texts

for the education of its converts. The affairs of the Empire were conducted in Greek, and anyone wishing to rise in public office or civil service had to know the language. Grammar and rhetoric were taught through a study of ancient authors. Christians were in the untenable position of educating students in demonic literature. On June 17, 362, Julian issued a sweeping edict on education. Spiritual culture, he declared, is the offspring of a rational mind, not mere eloquence, and a rational mind seeks to discern good and evil, beauty and ugliness. An individual who teaches one thing and believes another is both uncultured and dishonest. Almost everyone will find regrettable gaps in himself, but dichotomous practice as a policy is intolerable. Thus, the edict declared, one must believe what one teaches, or cease to teach it ... The clergy were outraged. By requiring elementary ethical and intellectual consistency, Julian had exposed the fundamental contradictions in the Christian Roman Empire...

—Extracts from an article "Julian the Emperor", *Hermes*, March 1981, issued by U.T.F. (Universal Theosophy Fellowship, Santa Barbara, California)

## A LETTER FROM PAPUA Pervin Mystery

We share the following letter from our friend and fellow-Theosophist now recently moved with her family from Canada to Papua, New Guinea. Maybe it could be titled "Is the Other Side Ever Greener?" —Eds.

... The early mornings are the most beautiful part of the day. I love to hear the birds and they are very loud in the mornings as if they chant a hymn to the rising sun — and oh, it is so very beautiful. Next to the Himalayas, New Guinea has the highest range of mountains and although some of these peaks are almost touching the equator, they are still snow-covered.

The people are very primitive and very artistic. Most of their art is mystical. They love to paint themselves and decorate their hair and their bodies with leaves and feathers. They judge intellect and self-culture by the way a person adorns himself. In the heart of the city itself we do not see so many Papuans with leaves and feathers, but we do see women wearing tatoos on their faces.

Due to the rugged and mountainous terrain as well as dense forests, none of the villages or cities are interconnected. There are no roads or railways leading out of any city. Most Papuans do not know what a train is and in the interior they have not even seen a car or a cycle yet. The only means of communication from city to city is by small planes, even if it is only a 15 or 20-minute flight. Some tribes have been so secluded that as yet they never saw any other human outside of their own tribe, and they still use stone hammers and bows and arrows to protect themselves.

All tribes do not look alike, although they all have the same features and the same curly hair. Their colors are different. On an average, they are all very dark and short, but the tribes from Rabaul are like the Brahmins of India in many ways. Compared to the rest, they are very much fairer and almost blondish, though the hair is just as curly, and they never work as 'house-boys', 'house-girls', or at

any ordinary jobs. Also, some tribes from the East, from Manus Islands and Bougainville, are so extremely dark they are literally black like coal, and because they are so black, like coal, it appears as if they have some kind of a silvery shine.

There are hills all around, mountains looming high in the background, and the sea in front, shallow and full of corals we can see from the shore. The hills and the cliffs sharply disappear into the sea, and there are tiny humps of islands strewn all around. It is a very primitive land, totally secluded from the rest of the world till only very recently, and these humps of islands could be old mountainpeaks or new ones just forming. There are many active volcanoes around New Guinea... [And here she speaks of a recent Eclectic article, "Background of Our Lives"...]

As far as our 'moving' goes, it is hard work for me, but it is very educational for all of us. It must be 'destiny', the blending of the background with the foreground that takes us wandering from place to place. This is our ninth move and ninth house of fifteen years of marriage. In a very real sense, way in the background, there is always yearning to discover something more beautiful, more grand, something yet unseen. It is a feeling hard to describe, but it is something within which makes one think that the other side is always 'greener' — yet it is but a mirage!

The other side is never 'greener'. That is one lesson our wanderings have taught. In the midst of minor outward appearances, faces and places are still the same. Happiness, peace, composure, are things which are truly Within. Mere objects like things, places, location, have nothing to do with happiness. If so, that happiness is very transient. True happiness is totally within — or it is not. The majesty, the grandiosity of Nature too, is totally lost and evasive if there is nothing 'within' that responds or corresponds to it. Therefore, the most poignant lesson is To Be or not to be! All is Within, and Within is truly All. It is, I think, all a matter of living and learning; and since Life is Boundless, the lessons of life, too, are Boundless.

And yet, I don't think I can describe this 'Happiness'. Although happiness is within and it is always 'here' and 'now', I wonder if there could be real lasting happiness till everybody else is happy, till we really feel that "all is right with the world." Strangely enough, it is also true that All is always right with the world — only we see it differently. On one hand, there is really no peace or happiness till we see that peace and happiness in others. On the other hand, if we do not have that happiness and peace within, if we have not Become that, how can we make others so? Everything in life is so full of paradoxes that I guess it is the very essence of learning and being, and yet I feel as if I don't know Anything.

Is it possible that we imagine the other side 'greener' because our sub-conscious may remember other 'homes', spheres, places, better which we may have traversed in some bygone ages? There are so many angles and so many possibilities to each query ...

Affectionately,  
Pervin

## READER'S NOTEBOOK

### Self-Forgetful Service

G. de Purucker spoke to me today! Yes, he did. I have been fretting about the lack of opportunity to do some regular studying in Theosophy. I do read immediately upon awakening each morning, while I imbibe my coffee and juice at 4 A.M., thus giving both my body and my spirit the necessary nourishment and stimulation to begin my day. Soon thoughts come as to what I must do this day, or very soon, and before long I am almost overwhelmed with a long list. I know I will not be able to do all of them today, but I will carry over to tomorrow what I have not been able to accomplish, and undoubtedly will add more to the list.

Because of the very active nature of our lives, now that we have retired from paying jobs, we are asked to do many things in the various areas of activity where we have been involved through the years, to share our knowledge and experience with younger people and even with people our age in other areas of activity.

Sometimes I think, "Yes, I want to do these things, many of which are important, but when will I be able to find time to sit down by myself and do some serious studying?" I am constantly torn. And so, this morning, as I opened Purucker's book, *Wind of The Spirit*, I found these words under "Encouragement on The Path." He was writing to a friend who was in the same situation in which I find myself and who felt the same need that I do, and I felt as if Purucker were writing directly to me:

"I know how you long to devote more time to getting a knowledge of technical Theosophy. This is indeed very, very, very important; ... but even greater and even nobler than having a knowledge of technical theosophy is the devoting of one's life to our Master's cause, and this you are doing.

"Your situation reminds me of ... some chelas whose hearts yearn to pass more time in technical study of the Wisdom of the gods, but who are called upon by our Superiors to sacrifice their wish and go forth into the world... in order to give to others what they have already acquired... who, in giving up their own heart's wish for more light, are growing spiritually... actually gaining more interiorly than... if they neglected a duty laid upon them...

"Therefore take comfort in this thought. You are progressing spiritually and intellectually. You are also growing morally because you are... giving all you can without thought of reward; and the Masters ask no more than this even from their highest disciples... You are growing spiritually and intellectually faster than... if you sat down somewhere alone in luxurious ease and devoted your life to study for yourself alone... It is an actual truth... that a man [yes, and women, too, dear Dr. de Purucker] learns more by self-forgetful service in our Cause, than he [or she] does by thinking only of his [or her] own advancement and devoting the whole time to merely personal development.

... You are really learning more... perhaps without realizing it now, than you would in any other wise."

Thank you, dear Dr. de Purucker. I needed that! And I feel better. But I shall still try to find some moments to sit down and explore more thoroughly the greater knowledge of Theosophy for which my being hungers. Also, I hope that you will forgive my taking liberties with your words so that I feel they apply more directly to me, as a woman.

—MARGARET NOWAK

## MAN AT HOME IN THE UNIVERSE

The following are the first two paragraphs of Point Loma Publications Study Series No. 8 by Elsie Benjamin, which has as sub-head: *A Study of the Great Evolutionary Cycle: the "Globes," the "Rounds," the "Races," "Root-Races" and "Sub-Races."* —Eds.

In our study of Theosophy we believe that one reason why the knotty subject of "Rounds and Races" is so difficult for many students is because they try to approach it on the outer fringe of its details instead of first getting whole *general* picture, and then when it is clearly grasped filling in the details. In other words, they cannot see the forest for the trees. In all study of the Ancient Wisdom teaching it is important to start with generals and proceed to particulars. So we propose to follow that course. We need to get a general picture of the structures of the Universe, Man's relationship to it, the position of the Earth in relation to the Seven Sacred Planets, the significance of "Globe D" in the Earth Chain, what is meant by a "chain", the distinction between the Outer and the Inner Rounds, etc., etc. Without that background "Grounds and Races" *per se* make little sense.

This first chapter will emphasize 7 *general principles* or statements of Occult Philosophy which the student must always have in mind; and we will emphasize each of the 7 with pertinent quotes from our literature, thus, so to speak, turning the Jewel of Wisdom to study all its various facets.

### To Other Mansions of the Universe

There are no heartaches coming to those who remain behind as to what shall happen to their loved ones at death. All is most wonderfully and beautifully cared for by the Great Mother, Nature. When death comes to us, as in time it most certainly will, it means release, more life, a far larger life, an inexpressibly wonderful Adventure, all by far more fascinating than anything that this gross globe called Earth can give us. It means passing along the Circulations of the Cosmos to other Mansions of the Universe — along the ineluctable circulations or pathways which from the beginning of the Manvantara have been followed by the Monads of all past manvantaric time, during the course of their marvelous pilgrimage.

—G. de Purucker: *The Esoteric Tradition*, 876; also quoted in Elsie Benjamin's "A Study of the Whole of Man", P.L. Publications Series No. 6

## CLOSE TO EARTH, THE KEY TO PEACE

In her preface to *Isis Unveiled*, H.P.B. declared that the human heart has only begun to express itself, and asked: "Is it too much to believe that man should be developing new sensibilities and a closer relation with nature?" In his *One-Straw Revolution* (Rodale Press, 1978), Mananobu Fukuoka relates how his shock at the amassing of lethal weapons in the name of self-defense led him to give up a career in microbiology to become a farmer. He says:

"There is no other road to peace than for all people to depart from the castle gate of relative perception, go down into the meadow, and then return to the heart of non-active nature. That is, sharpening the sickle instead of the sword...

Get rid of the aspects of inside and outside. Farmers everywhere in the world are at root the same farmers. Let us say that the key to peace lies close to the earth."

He made this choice forty years ago. Now he has a small farm of about fourteen acres in Japan and has had remarkable success in growing rice and mandarin oranges. He has not plowed his fields in twenty-five years. A scientist who understands the relation between man and nature, Fukuoka sees no need of chemicals for his land. His secret, which is no secret, is the use of straw mulch. He doesn't flood his rice field as other farmers do, since the soil as he treats it retains water. Agriculturists from around the world are attracted to his work because of the growing need to return marginal lands to use.

—*Theosophy*, 'On the Lookout', August 1981, (ULT. Los Angeles)

## MEDITATIONS — 27

Karma-Nemesis, or the Law of Retribution... predetermines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself... Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigor. If it happens to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty... It has not involved its decrees in darkness on purpose to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men... Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

—H.P. Blavatsky, *The Secret Doctrine*, II, 305

## H.P.B. TO COUNTESS WACHTMEISTER

This is a letter from H.P. Blavatsky to Countess Constance Wachtmeister reprinted *verbatim et literatim* and in full, portions of which only, as far as we know, have hitherto been published.\* These were in the Introduction by C. Jinarajadasa to the book edited by him, *The Early Teachings of the Masters*, 1923, The Theosophical Publishing House, Adyar, Madras, India, and the same year by The Theosophical Press, 826 Oakdale Avenue, Chicago. These two are only slightly different in spellings, punctuation and grammar. W.Q. Judge in *The Path*, Vol. VII, March 1893, also published this letter, under the title "H.P. Blavatsky on Precipitation," but the first paragraph was omitted, as well as nine lines later indicated by dots, and certain proper names throughout for which blanks were inserted.

We are indebted to Jean-Paul Guignette Montreuil, France, for sending us a copy which, he informs us, is made from the original edition of *Reminiscences* now in the personal library of the late Jacques Heugel, a nephew of Countess Wachtmeister. M. Guignette also sent us a copy of the letter written in H.P.B.'s own handwriting on paper folded 8¼ x 5½. Of this we reproduce here only the last page.

For the historical researcher, as well as for theosophical readers generally, we should point out that the reference made to this Letter in *Blavatsky Collected Writings*, Vol. VII, in the section "Chronological Survey," xxiv, item under Jan. 24, is in error. The "important letter written by H.P.B." — this one to which we are now referring — was not to Mrs. Marie Gebhard but to Countess Wachtmeister. In a letter from Mme. Gebhard to A.P. Sinnett, she refers to this as follows: (*The Letters of H.P. Blavatsky to A.P. Sinnett*, Letter No. CLXXX, p. 346, in the Section titled "Miscellaneous Letters."):

"The enclosed is from H.P.B. telling how all the phenomena occurred. It is in answer to a letter of the Countess written while here to O.L. saying we did not believe in all the letters coming from the Masters and other phenomena, and if she could refute the charges. Send the letter back to Würzburg to the Countess when you have read it. You must use your own discretion as to whom you had better show the letter to start . . ."

And now let H.P.B. speak for herself. — THE EDITORS

Jan. 24 1896.

My dear Countess,

In the "Coulomb: Blavatsky" letters (first series of Sept 1884) there is one addressed by me to that woman from Paris *the only one* which, with the exception of *mispunctuation* and two or three words that change the sense & make me utter thus *a fib*, instead of making it what it is, — a quotation from *her* letter — I say (as far as I remember the words — "If to *save the Society* (i.e. the *work* of the Masters *Their* creation) and do it good I had to go in a public square & declare publicly & to the hearing of the whole world that I AM AN IMPOSTER and FRAUD *I would do so without one moment of hesitation*. So would I now, at any day.

Now, what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times have I declared that *I shall not* put the Masters any worldly questions or submit before Them family & other private matters personal for the most part. I must have sent back to the writers dozens & dozens of letters addressed to the Masters & many a time have I declared — I will not ask Them so and so. Well what was the consequence. People still worried me "Please, do please ask the Masters" only ask & tell Them and draw their attention to so & so. When I refused doing it Olcott would come up and bother, or Damodar or someone else. Now it so happens that you do not seem to be aware of the occult law — to which even the Masters are subject Themselves: "*Whenever an intense*

*desire* is concentrated on their personalities; whenever the appeal comes from a man of even an average good morality, & the desire is intense and sincere even in matters of trifles (and to Them what is *not* a trifle!) — They are disturbed by it, & the *desire* takes a material form & would *haunt* Them (the word is ridiculous but I know of no other) if They did not create an impassable barrier an *akasic* wall between that desire (or thought, or prayer) & so isolate themselves. The result of this extreme measure is, that They find Themselves isolated, at the same time from all those who willingly or unwillingly consciously or otherwise are made to come within the circle of that thought or desire. I do not know whether you will understand me. I hope you will. And finding Themselves from *me*, for instance, many were the mistakes made & dangers *realized* that could have been averted had They not found Themselves *outside* the circle of theosophical events. Such is the case ever since, owing to Mr. Sinnett's suicidal (for all of us) desire to make Their existence, names & deeds public he wrote the *Occult World* & that Olcott like a horse getting rid of the bit in his mouth threw Their names right & left, *poured in torrents* on the public so to say, Their personalities, powers & so on, until the world (the outsiders, not only theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put HIS foot on that from the first? Has He not forbidden Mahatma K.H. to write to any one? (Mr Sinnett knows well all this). And have not since then *waves* of supplications, torrents of desires & prayers poured unto Them? This is one of the *chief* reasons *why* Their names & personalities ought to have been kept *secret* & inviolable. They *were* desecrated in every possible way by believer & unbeliever, by the former when he would *critically* and from *his* worldly stand-point examine Them — (the Beings beyond & outside every *worldly* if not human law!), & when the latter positively slandered, *dirted* dragged Their names in the mud! O powers of Heaven — what I have suffered there are *no* words to express it. This is my chief my greatest crime, for having brought Their personalities to public notice unwillingly reluctantly & forced into it by Mr. Sinnett and Olcott. Well, now to other things.

You & the Theosophists have come to the conclusion that in every case when a message found couched in words or sentiments *unworthy* of Mahatmas was produced either by *elementals* or *my own fabrication*. Believing the latter, Countess, no honest men & women ought for one moment to permit *me* such A FRAUD to remain any longer in the Society. It is not a piece of repentance & a promise that "I shall do so no longer" that you need but to *kick me out* — if you really think so. You believe you say in the Masters & at the same time you can credit the idea that THEY should permit or even know of it and still *use me*? Why, if They are the exalted Beings you rightly suppose Them to be how could They permit or tolerate for one moment such a deception & fraud. Ah poor theosophists — little *you do* know the occult laws I see. And here Bawajee & others *are* right. Before you volunteer to serve the Masters, you should learn *their* philosophy for otherwise you shall always sin grievously though unconsciously and involuntarily against Them & those who serve Them *soul body & spirit* aye — to spiritual & *moral* not only physical death. Do you suppose for one moment that what you write to me now I did not know it for years? Do you think that any person even

\*Because, however, of printing technicalities involved, the words underlined by HPB are here given in *italics*, and those doubly underlined by her, are here in SMALL CAPS. —Eds.

endowed with simple sagacity let alone occult powers could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people unaccustomed to, and incapable of hypocrisy? It is just that, which killed me, which tortured & broke my heart inch by inch for years, for I had to bear *it in silence* & had no right to explain things unless permitted by Masters & *They commanded me to remain silent*. To find myself day after day, facing those I loved and respected best, between the two horns of the dilemma — either to appear cruel, selfish, unfeeling, by *refusing* to satisfy their heart's desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicion lurking in Their minds for the Master's answers and notes ("the red and blue "spook-like" messages as Bawajee truly calls them — were *sure*, again 9 times out of 10 — unless relating to some philosophical highly serious question — to be of that *spook* character. Why? was it *fraud*, *Certainly not*. Was it written by and produced by Elementals? NEVER. It was delivered & the *physical* phenomena are produced by Elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message! Simply this, *as this morning before the receipt of your letter*, at 6, o'clock, I was permitted & told by Master to make you understand at last; — you — and all the sincere, truly devoted theosophists: *as you sow, so you will reap*; to personal private questions, & prayers, answers framed in the minds of those whom such matters can yet interest, whose minds are not yet entirely blank to such worldly, terrestrial questions — answers by chelas & novices — often something reflected from *my own mind*, for the Masters would not stoop one moment to give a thought to *individual* private, matters, relating but to one or even ten persons their welfare woes & blisses in *this* world of Maya, to nothing except questions of really universal importance. It is ALL YOU, theosophists, who have dragged down in your minds the ideals of our MASTERS; *you*, who have unconsciously and with the best of intentions, and full sincerity of good purpose DESECRATED Them, by thinking for one moment & believing that THEY would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built etc etc etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special laws) you had a right, knowing of the existence of Beings who, you thought could easily help you — to seek help from Them, to address Them, once that a monotheist addresses his *personal* god, desecrating the GREAT UNKNOWN a million of times *above* the Masters — by asking Him (or IT) to help him with a good crop, to slay his enemy, and to send him a son or daughter; and having such a right in the abstract sense, They could not spurn you off, and refuse answering you if not Themselves then by ordering a chela to satisfy the addresser to the best of his or her's (the chela's) ability. How many a time was I, no Mahatma, shocked and startled, burning with shame when shown notes written in Their (two) handwritings (a form of writing adopted for the T.S. and used by chelas only NEVER *without Their special permission or order* to that effect) — exhibiting mistakes in science, grammar and thoughts, expressed in such language that it perverted entirely the meaning originally intended and sometimes expressions that in Tibetan Sanskrit or any other Asiatic language had quite a different sense — as in

one instance I will give. In answer to Mr. Sinnett's letter referring to some apparent contradiction in *Isis* the chela who was made to precipitate Mahatma K H's reply put "I had to exercise all my *ingenuity* to reconcile the two things". Now the term "ingenuity" used for, & meaning candour, fairness an *obsolete* word in this sense and never used now, but one meaning this perfectly as even I find in Webster — was misconstrued by Massey, Hume, & I believe even Mr. Sinnett, to mean "cunning", "cleverness" acuteness to form a new combination so as to prove there was no contradiction. Hence: — "the Mahatma confesses most unblushingly to ingenuity, to using *craft* to reconcile things, like an acute tricky lawyer" etc etc. — Now had I been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingeniousness" openness of heart, frankness, fairness freedom from reserve & dissimulation", as Webster gives it, & opprobrium thrown on Mahatma KH's character would have been avoided. It is not *I* who would have used *carbolic* acid instead of "carbonic acid" etc. It is very rarely that Mahatma KH *dictated verbatim* & when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest — he would say — write so and so, & the chela wrote often without knowing one word of English as I am now made to write Hebrew & Greek & Latin etc.

Therefore, the only thing I can be reproached with — a reproach I am ever ready to bear though I have not *deserved it* having been simply the obedient and blind tool of our occult laws and regulations — *is* of having (1) used Master's name when I thought my authority would go for nought, & when I sincerely believed acting agreeably to Master's intentions\* & for the good of the cause; and (2) of having *concealed* that which the laws & regulations of my pledges did not permit me so far to reveal. (3) PERHAPS, — (again for the same reason) of having insisted that such & such a note was from Master written in *his own handwriting* all the time thinking JESUITICALLY, I confess: "Well, it is written by *His* order & in *His* handwriting, after all, why shall I go & explain to those who do *not*, cannot understand the truth — & perhaps only make matters worse. Two or three times, perhaps more, letters were precipitated in *my presence*, by chelas who could not speak English and who took ideas & expressions out of my head. The phenomena in *truth* & *solemn* reality were greater at those times than ever, yet they often appeared the most suspicious, & *I had to hold my tongue*, to see suspicion creeping into the minds of those I loved best & respected *unable* to justify myself, or say one word! What I suffered, *Masters alone knew*. Think only — (a case with Solovioff at Elberfeld) I sick in my bed; a letter of his *an old letter* received in London & torn by me, *rematerialized* in my own sight I looking at the thing. Five or six lines in *the Russian language* in Mahatma KH's handwriting in blue the words TAKEN FROM MY HEAD, the letter, old & crumpled travelling slowly *alone* (even I, could not see the astral hand of the chela performing the operation) — across the bedroom,

\*Found myself several times *mistaken* & now am punished for it with daily and hourly crucifixion. Pick up stones, theosophists, pick them up brothers & kind sisters & stone me *to death* with them for trying to make you happy with a word from Masters!

on the forehead opened, for it was in Bashya of which I know not one word - & when Master had signed its contents I was ordered to burn & send it on. It happened that I had to go in my bedroom & get the "stone" then from a drawer it was locked in. That minute I was away, the addresser impatient & anxious had ~~also~~ silently approached the door, entered the drawing room not seeing me there & seen his own letter opened on the table. He was horrified & disturbed he told me later, disgusted ready to commit suicide for he was bankrupt not only in fortune but all his hopes, his faith his heart's blood were crushed & gone. I returned him the letter & an hour after gave him the answer, also in Bashya. He read it with dull, staring eyes - but thinking on he told me that if there were no Master I would a phantasm, I'd what would be of his fortune & honours were saved. Thursday, later he came to me, & frankly

told me all - Did not conceal his doubts for the sake of gratitude, as others did - & was rewarded by order of the Master I showed him how it was done & he understood it. Now had he not told me & had his business gone wrong adversely not withstanding would not he have been believing in the greatest impos- ture on Earth? And so it goes.

It is my heart's desire to be rid for ever of any phenomena. But my own mental & physical communication with Master I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear, on Master's Holy Names & shall write a circular letter to that effect. Please read the present to all even to Babayan. It is all, and now theosophists, who will come & ask me to tell them to go from Master. May the horror fall on their heads. I am free Master has just promised me the blessing!! w. B. Blount

then slipping into & among Solovioff's papers who was writing in the little drawing room correcting my manuscript — Olcott standing close by him & having just handled the papers looking over them with Solovioff. The latter finding it and like a flash I see in his head in *Russian* the thought: "The old imposter (meaning Olcott) must have put it there"! and such things by hundreds.

Well — this will do. I have told you the truth, the whole truth & *nothing but the truth*, so far as I am allowed to give it. Many are the things I have *no* right to explain, if *I had to be hung for it*. Now think for one moment — Suppose Bawajee receives an order from his Master to precipitate a letter to the Gebhard family only a general idea being given to him, about what he has to write. Tibetan paper & envelope are *materialized* before him & he has only to form & shape the ideas into *his* English & precipitate them in Master's handwriting. What shall the result be? Why *his* English, his "ethics", & philosophy — *Bawajian* style all round — a *fraud*, a *transparent FRAUD* people would cry out. And if any one happened to *see such a paper before him* or in his possession *after it was formed* — what should be the consequences. Another instance I cannot help it it is so suggestive. A man *now dead*, implored me for three days to ask Master's advice on some business matter — for he was going to become a bankrupt, & dishonour his family, a *serious* thing. He gave me a letter for Master "to send on". I went into the back parlour, & he went down stairs to wait for the answer. Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead & then, warning the Master to be ready for a communication — have the contents reflected by my brain, be carried off to His perception by the *current* formed by Him. This, if the letter is in a language I know; otherwise (2) to unseal it read it *physically* with my eyes without understanding even the words — & that which *my eyes see* is carried off to Master's perception & reflected in it in his *own* language; after which to be sure, no mistake is made, I have to burn the letter with a stone I have (matches & common fire would *never* do) & the ashes caught by the current become more minute than atoms would be *rematerialized* at any distance where Master was. Well, I put the letter on the forehead *opened*, for it was in *Bashya* of which I know not one word — & when Master had seized its contents I was ordered to burn & send it on. It so happened that I had to go in my bedroom & get the "stone" there from a drawer it was locked in. That minute I was away, the addresser impatient & anxious had silently approached the door, entered the drawing-room not seeing me there & seen his own letter opened on the table. He was *horror-struck* he told me later; *disgusted* ready to commit suicide for he was a bankrupt not only in fortune but all his *hopes*, his *faith*, his heart's creed were crushed & gone. I returned, burnt the letter & an hour after gave him the answer, also in *Bashya*. He read it with dull, staring eyes — but thinking as he told me, that if there were no Masters *I was* a Mahatma, did what was told & his fortune and honour were saved. Three days later he came to me, & frankly told me all — did not conceal his doubts for the sake of *gratitude*, as others did — & was rewarded. By order of the Master I showed him *how* it was done & he understood it. Now had he not told me & had his business gone wrong, *advice* notwithstanding would not he have died believing me the *greatest imposter* on Earth? And so it goes.

It is my *heart's desire* to be *rid for ever* of any phenomena but my own mental & personal communication with Masters. I shall no more have anything to do whatever with letters of phenomenal occurrences. This I swear, on Master's Holy Names & shall write a circular letter to that effect. Please read the present to all even to Babajee. FINIS all, and now theosophists, who will come and ask me to tell them so and so *from Masters may the Karma fall* on THEIR heads. I AM FREE. Master has just *promised me this blessing!!*

Yours, H.P. BLAVATSKY

## THE 12 THEOSOPHICAL MANUALS

It is interesting to note the growing demand for these booklets from colleges across the United States, perhaps one or more of them becoming required reading and study in a course they offer. This is not surprising since in truth they form a mini-library of occult philosophy-science-religion. Titles are as follows:

1. Theosophy: A General View of Occult Doctrine (\$2.00)  
—Charles J. Ryan
  2. Reincarnation: A Lost Chord in Modern Thought (\$2.25)  
—Leoline L. Wright
  3. The Doctrine of Karma: Chance or Justice? (\$1.75)  
—Gertrude W. van Pelt, M.D.
  4. Man and his Seven Principles: An Ancient Basis for a New Psychology (\$1.75)  
—Leoline L. Wright
  5. After Death What? (\$2.25)  
—Leoline L. Wright
  6. Evolution: Who and What is Man? (\$1.75)  
H. T. Edge
  7. Man's Divine Parentage and Destiny: The Great Rounds and Races (\$1.75)  
—G. W. van Pelt, M.D.
  8. Cycles: In Universe and Man (\$2.00)  
—L. Ross, M.D.
  9. Hierarchies: The Cosmic Ladder of Life (\$1.75)  
—G. W. van Pelt, M.D.
  10. The Astral Light: Nature's Amazing Picture Gallery (\$1.75)  
—H.T. Edge
  11. Psychic Powers (\$2.00)  
—Helen Todd
  12. Theosophy and Christianity (\$1.75)  
—H. T. Edge
- (The complete set, \$20.00. Order from: Point Loma Publications, Inc.)

The following extracts are from the Editor's Preface:

"Nature exists and Man exists, and somewhere, undisguised by man's own sophistry, there must be available the wisdom and learning which tells us *why* and *how*. As we ponder the question it seems an inevitable conclusion that somewhere there must be preserved a recording, a gathering of facts or 'laws', a formulation in human language, of the truth concerning Man and Nature. There must be a basic source from which sciences, philosophies and great religions have sprung.

"H.P. Blavatsky, in her writings of immense intellectual and spiritual force and power — still not fully appreciated — points to that Source. She called it the Ancient Wisdom, the Sacred Science, the *Gupta-Vidyâ*, and gave to it the Greek name of *Theosophia*, Theosophy, knowledge and wisdom such as the gods or divinities live by. This Ancient Wisdom, she declared, has always been in existence, though not always publicly known, having come down the ages tested and checked by generations of Greek Seers. It may be called the Facts of Being, the 'laws' or workings of Nature.

"In this series of twelve Theosophical Studies this Ancient Wisdom is explained with clarity of presentation and logical appeal by students and scholars who have devoted a lifetime to theosophic study. Above all they have been governed by strict honesty and adherence to the teachings as originally reported and recorded."

## BOOK REVIEWS

MYTHICAL MONSTERS, BY CHARLES GOULD; *a Secret Doctrine Reference Series publication of Wizards Bookshelf*, Box 6600 San Diego, 92106, 1981. Reprint of the 1886 first edition, to which has been added "an index, a few notes, and page references to H.P. Blavatsky's *Secret Doctrine*, 1888." 407 pages, plus 5 pages of index. \$8.95.

Charles Gould's much too long out of print masterpiece has been republished as a facsimile of the original *Mythical Monsters* of 1886. Mr. Gould presents to the reader a "medley of extracts" from world literatures as distant in time and culture as Emperor Yu of China, B.C. 2255, is to English sailors of 1884, and as varied in subject matter as the *Shan Hai King* (*Wonders by Land and Sea*) and *Bibliotheca Historica* by Diodorus Siculus. In this collage appear eye-witness accounts of huge animals we loosely call dinosaurs and other mythical beasts which must have coexisted with man in more recent times than our scientific prejudice admits. He dared to push the presence of man back to 200,000 years. How much stronger is his thesis now that the Leakeys have substantiated man as far back as five million years?

Being an absolute materialist, so far as this thesis is concerned at any rate, and leaving "those interesting speculations which relate to its religious significance" totally out of his arguments, he demonstrates, as a true Darwinist, the continuous extinction of species, both large and small, and shows the possibility of large forms to be independent of time. Although his topic is primarily dragons and serpents, also included are testimonials concerning unicorns and Chinese phoenixes. An interesting chapter on Flood traditions is included, and one of the eight appendices is an English rendering of "The Deluge Tradition According to Berosus." All these "extraordinary creatures, hitherto considered fabulous, may merely be distorted accounts — traditions — of species as yet unrecognized by Science, which have actually existed."

Several varieties of dragons, sea serpents and giant snakes are distinguished. Dragons with no wings and two feet, those with two feet and wings, and others with four feet and wings. They vary in length from a few inches to over 120 feet. Preposterous, you say? Perhaps, but multiple sightings of such huge serpents in the hot calm of August and September afternoons was not uncommon at sea, as the author demonstrates, as late as the 1880's. A Pterodactyl was described by a Congo native, whose friend was carried off by one in 1970, the publisher reminds us. Such other modern sightings, and the Lake Tele expedition of Herman and Kia Regusters of 1981, suggest that these "wonders by land and sea" are yet with us and beg us to research further.

Even if you are not interested in gargantuan herpetology, it is well to recall Homer who said: "Terrible are the gods when they manifest themselves." And it was Pao-poh-tz who said: "There are self-existent dragons and there are worms which are changed into dragons." And so it was that HPB quoted this delightful text in her monumental *Secret Doctrine*, agreeing with all of the above. Though it may often be hard for you to pick up Blavatsky or her deep philosophical references, your difficulty in this volume will be greater in putting it down. Alas, Mr. Gould did not write

his intended sequel, nor has anyone else taken up his task, and this edition will likely be gone all too soon. *Mythical Monsters* is a wise selection for every library and coffee table.

—JOHN DRAIS

SYMBOL, MYTH, AND METAPHOR: A Review of the Fall (1981) Special Issue of *The American Theosophist*, Box 270, Wheaton, Ill. 60187

Pity one who scorns fairy tales, legends, and myths and has not the wit to invent or appreciate a metaphor. He does not perceive the true beauty of the Lotus Flower, behold the Wonder of the Christ Child, is not awed by the Resurrection, and is bereft of the Supreme Peace of his own Bo Tree. The fall 1981 issue of *The American Theosophist* has performed an admirable service in presenting scholarly articles on myths and symbols that have pointed the Way for people whose memories are obscured by antiquities and the impingement of modern philosophies, religions, and culture pressures.

"Rediscovery of Native American Wisdom" by Evelyn Eaton, lecturer and author of many books, is a remarkable presentation. The medicine man, she reveals, is not merely a body healer but a Way Shower. (Indeed, the Paiute Tribe's name for the author is Mahad 'Yuni, Way Shower.) "The practice of medicine means following the Sacred Way, as revealed by prophets and great ones, such as Quetzalcoatl of the Mexicans, Degandaw of the Iroquoais" and others. Likened to a great Cathedral-Hospital the Sweat Lodge where guilt, fear, and dross "Like Christians' bundle is dropped at the door and not picked up again" is the story of regeneration. The red-hot rocks of the fire-pit compare with the Refining Fire of T.S. Eliot and Dante's metaphors. The Sacred Pipe, the Sun Dance, the Cosmic Wheel, and the Circle are all reminders of Arcane Truth easily forgotten if not practiced regularly, even ritualistically. Lovely quotations from ancient Amerindian leaders give proof of the depth of their basic philosophies.

Dr. Ralph Metzner, a practicing psychotherapist, writes comprehensively on "The Tree as a Symbol of Self-unfoldment," in which he discusses the symbol in the Shamanic cultures, the Cosmic Axis, the inverted tree of the Kabbalah and (East) Indian philosophy, the 'tree of life', the philosopher's tree of the alchemists, and others, with insertions of charming verses by Swinburne and Yeats. Exhaustive research references that are impressive are listed.

Seetha Neelakantan, former librarian of Adyar Library (Adyar, India), gives us "... Two Episodes from Hindu Mythology" which illustrates in both instances the journey through Death. One is from the Kathopanishad, the story of twelve-year-old Natchiketas whose 'quickening' spirit impels him to ask precocious questions that eventually lead to his Sacred Initiation. The other story is from the Mahābhārata and is that of beautiful Savriti who becomes "one with Truth and Love". Joseph Campbell (*Hero with a Thousand Faces*), Arnold Toynbee (*A Study of History*), and Tennyson (*Holy Grail*) are cited in this article.

Lama Anagarika Govinda in his discourse on *Logic and Symbol in the Multi-Dimension Conception of the Universe* inveighs against "one-sided dogmatism" and "discrepancy

between the perfection and power of the means created" by higher knowledge and "the level of consciousness of those using them". This, he believes, will result in a schizophrenic civilization in which "man no longer controls the means because he no longer understands the powers at his disposal..." (Italics mine.)

*Syzygy: A Symbol of Maturation* is a thoughtful essay introduced by appropriate lines from Walt Whitman's "Song of Myself." Jung is invoked several times. Alan Watt, Patanjali, Rieff, and many other authorities have places in the references.

'Permissible violence,' as well as 'compassion' and 'merit,' is explained by the gentle Dalai Lama in an interview with Dr. Renée Weber, professor of Philosophy at Rutgers University. The story of one of the Buddha's incarnations is told to illustrate 'good motivations' and attendant karma. The Tibetan leader also expounds on the nature of 'emptiness': "The living being is born and disappears; suffering comes and goes... all these changes, appearing and disappearing, can be possible because of emptiness, because of the nature of non-self existence..." and "... regarding emptiness (Sunya) we need meditation" in order to absorb it, to "understand it".

A worthy number, one that will clarify the idea of loving one's enemies and the preservation of compassion through Service to Others.

—JALIE N. SHORE

## ITEMS OF INTEREST

### In Defense of Madame Blavatsky

*Fate* magazine, widely read in the USA, in its January 1982 issue, reviews Marion Meade's recent book *Madame Blavatsky*, the reviewer J. Gordon Melton, calling it "by far the best work to date on HPB" despite "a few minor weaknesses." (!)

*Fate* follows the review with lengthy letters from Walter A. Carrithers, Jr., Secretary of The Blavatsky Foundation, and S.L. Cranston, New York (compiler and editor with Joseph Head of *Reincarnation, an East-West Anthology, Reincarnation in World-Thought, Reincarnation: The Phoenix-Fire Mystery*.) Mr. Carrithers responds with constructive criticism to Mr. Melton's review and recommends for those who wish the true facts about HPB, the following studies "which contain detailed documentation refuting all major charges of the 1884-85 Coulomb-missionary-Hodgson-SPR Committee attack and which have never been successfully contradicted on any point: *Obituary: The "Hodgson Report" on Madame Blavatsky: 1885-1900* by Adlai E. Waterman (my 1963 nom de plume), obtainable from the Blavatsky Foundation for a tax-deductible donation of \$5.00 or more. *The 'Hodgson Report' on Madame Blavatsky* by Adlai E. Waterman, December 1969 *SPR Journal*, The Society for Psychical Research, 1 Adam and Eve Mews, London W8 BUG, England.

"The latter is a reply to a critical review of *Obituary* written by Dr. Robert H. Thouless, a former SPR president who later, in print, declined to defend his review against these counter criticisms. This exchange represents the only occasion in a period of 96 years when a book defending HPB has been noticed or reviewed or a defense of HBP has

appeared in the pages of the journal of the society whose 1884-85 Committee condemned her... Scoffers like Meade find it imperative to ignore totally the incontrovertible contents of *Obituary*, my 18-year-old unanswered counter-attack."

S.L. Cranston ends her letter with the following: "On the recent occasion of the 150th anniversary of the birth of H.P. Blavatsky, a full-page commemorative ad appeared in the *New York Times Book Review* (August 9, 1981), (see *Eclectic Theosophist*, Jan.-Feb. 1981), abounding with distinguished thinkers' comments on HPB's books. It leads off with this from the noted social historian Theodore Roszak, contained in his book *Unfinished Animal* in the chapter "Madame Blavatsky's Secret Doctrine": "[Her books reveal] the first philosophy of psychic and spiritual evolution to appear in the modern West... One of the great liberated ladies of her day... she could not help but draw withering, critical fire by her every act and word, especially when she presumed to challenge the most entrenched intellectual/orthodoxies of the age. Still today people who have never read a line she wrote remain adamantly convinced she was a fraud and a crank... Above all she is among the world's trailblazing psychologists of the visionary mind."

For copies of these Reveiws and other commentary readers should write to The Blavatsky Foundation, P.O. Box 1543, Fresno, California 93716.

### Programs at Rotterdam

Recent lectures at the Theosophical Society (Point Loma) Lodge in Rotterdam, Holland, were: Jan. 24: "Concealed Wisdom in the Old Testament," by Walter Jahn; Feb. 21: "What Is The Source of Theosophy?" by Jan Molijn; March 21: "The Esoteric Easter," by Joop van Beukering.

### Spring 1982 Program at Krotona

Spring lecture-courses at Krotona Institute, School of Theosophy, are to be given by representative Theosophists from Canada, Pakistan and New Zealand, as well as the continuation course by the Director Joy Mills on "Studies in the Secret Doctrine". Mr. T.G. Davy, General Secretary of the Canadian Section TS, Adyar, will present an "overview of the ancient Mystery Schools, including the Eleusinian, Orphic, Bacchic, Egyptian, Mithraic and Christian Mysteries, under the general title of "The Mysteries."

Head of the Theosophical Society in Pakistan, Gool K. Minwalla, under the subject heading "Theosophical Perspectives on Education", will give special emphasis to working with young children and relate the principles of Montessori training with the theosophical view of basic education. Diana Dunningham (New Zealand) will examine "the use of music for meditation". Other seminars will be conducted by Dr. Stephan A. Hoeller, "The Once and Future Gnosis: The Gnostic Roots of Theosophy"; Dr. J.G. Williams, "The Garden of Delight" and World Symbolology

Dr. Williams, Professor of Religion and Chairman of the Department of Religion at Hamilton College, Clinton, N.Y., is author of *Yeshua Buddha and Judaism*; Dr. Catherine Roberts, "Biology and the New Age: an Evolutionary and Ethical Assessment. (She is author of *Science, Animals and Evolution*); Dr. Ralph Hannon (Professor of chemistry and mathematics at Kishwaukee College, Malta, Illinois): "What Quantum Mechanics is All About."

### Visitors

Point Loma Publications has been favored with recent visits from friends and fellow-Theosophists from Holland, Australia, England, San Antonio, Texas, as well as the USA. On the way settling eventually in Costa Rica, came the two brothers John and George van de Weygard. They ordered a small theosophical Library to be shipped to them! Later came Gregory Tillett from Sydney University, Australia, Department of Religious Studies, who has written a biography of C.W. Leadbeater, and plans now a work on the Influence of Theosophy on World Thought — a mighty task! Both these works were commissioned by the London firm of Routledge, Kegan Paul. We wish Mr. Tillett every success, and constructive support from all Theosophical Societies and groups.

Enjoyable evenings were also spent with Joyce and Doss McDavid of San Antonio, Texas, S.L. Cranston (author of *Reincarnation: The Phoenix-Fire-Mystery*) and brother from New York; and our old friend Marguerite Barton of Porterville, California, spent a few days of freindly visit and reminiscence. The week-end of Feb. 13-14 saw Mr. Geoffrey Farthing, formerly General Secretary of the T.S. (Adyar) in England, revisiting Point Loma, old friends he had met here some 10 years earlier, and new ones. He is presently among those giving courses at the Krotona Institute (School of Theosophy) at Ojai, California. As on all such occasions, a Discussion group met at the Point Loma home of the Smalls, and a lively interflow of theosophical thought took place. We look forward to other visits from friends during the year. Remember, La Casa es Suya, as our neighbors across the border love to say!

### Correspondence Course in England

Those, particularly in Europe, wishing to continue or direct to the Corresponding Fellows Correspondence Course for so many years carried on by the late Elsie Benjamin, are invited to write to: Mrs. Margaret Duncan-Miller, whose present address is: "Arden Cottage," 14 Ashley Drive, Walton-on-Thames 25733, Surrey KT12 1JL, England. We are informed that that address may change before long, and we shall then share with readers the new address.

### OM: THE SECRET OF AHBOR VALLEY by Talbot Mundy

"The characters are fantastic and abnormal, wild to savagery, but in some cases preternaturally wise," commented *The Manchester City News* (Manchester, England) when the book was first published.

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### THE PHILOSOPHY OF THE BHAGAVAD-GITA by T. Subba Row

A compilation of articles from *The Theosophist* (not included in *Esoteric Writings* of T. Subba Row recently issued.) Softcover \$1.25. For complete booklist write to: Wizards Bookshelf, P.O. Box 6600, San Diego, California 92106.

### CORRECTION:

#### Blessed is the Computer, or Is It?

Last Eclectic No. 67, Jan./Feb. 1982, contains serious errors on its Page 4, second column. A line from the Book Reviews, third paragraph, was hijacked from there and transplanted unwillingly to the article on the Books of Kiu-te, beginning at the end of the sixth line from top in second column. This makes of AE, the Irish poet, a Tibetan and "true adept." It also steals, and throws into Limbo, a line that rightly describes the "bKa'-gyur and bsTan-gyur." Here are the corrected paragraphs.

The following goes at the top of p. 4, 2nd column:

In the Narthang edition of the bKa'-gyur there are 22 volumes in the rGyud division. We will give an analysis of these books of Kiu-te (rGyud-sde) as soon as we can obtain the set of microfilm, which is available at cost, \$950.00. We have at present the microfilm set of the bsTan-gyur, which are commentaries on these. It is this Tibetan Buddhist Cannon, the bKa'-gyur and bsTan-gyur, about which the Chohan Lama said, they "contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them." (Language instruction is available here for those who wish to work with these texts, some of which we have in the original Sanskrit. Write: Theosophical Research Center, P.O. Box 192, Ashland, OR 97520.)

And this should replace the 3rd paragraph of the review of *Echoes of the Orient*. Our apologies to David Reigle and Seetha Neelakanthan.

The Irish poet, George William Russell, known by the pen-name AE, who met Judge in 1892, considered him his 'spiritual hero' and a 'true adept in the sacred lore.' Those who are familiar with Judge's writings will know of 'his unique gift of the pen' and his ability to express in a direct and simple manner his understanding of important truths.

(Should any reader want a corrected reprint of the whole Page 4, we shall be glad to send one.)

### CONTRIBUTIONS

Since our last report in *Eclectic* No. 67, the following contributions have been received and are here most gratefully acknowledged: T.T., \$7.00; C.C., \$2.50; H.M., \$4.00; W.J.M., \$10.00; I.H., \$12.50; M.S., \$100.00; H.E. & J.F., \$15.00; P.L. Study Group in Chicago, \$250.00; V.U., \$100.00; I.S., \$100.00; S.P.R., \$20.00; K.H., \$15.00; D.C.C., \$35.00; J. & L.M., \$10.00; D.McD., \$200.00; R.H., \$15.00; G.A., \$2.50; M.B., \$4.00; D.L.G., \$15.00; R.W., \$2.00; T.A., \$50.00; and, in memory of Elsie Benjamin, K.W., \$19.00; J.M., \$25.00; in memory of Boris de Zirkoff, G.W., \$50.00; in memory of Elsie and Boris, M.Y., \$100.00.